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WEEKLY REVIEW.

—It is thought that Her Majesty has been ill-advised in so quickly sending congratulations, to the force near Cabul because of the affair at Charasia, and in speaking in terms of such high laudation. It seems not congruous that before the beginning of a campaign there should be such depreciation of the enemy as was the case in S. Africa, and that afterwards, the least measure of success should be treated as a very wonderful thing. Cabul has been reached, but those who committed the atrocities there have made themselves scarce; they have succeeded in getting well away.

—WITH reference to a remark extracted in our Epitome, we are ready to admit that the Romanists as a rule have much more light than the Hindoos that bow down to Ram and Gunputi. It is well to bear in mind that light does not always imply exemption from condemnation. The Jews were favoured with a measure of light not conceded in those days to other nations, but their failure to walk in the light bestowed upon them, brought them under much severer condemnation than rested upon the others Our Lord said it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those who had heard his preaching and seen his works and had not submitted to God. This principle is abundantly exhibited in the word of God. The book of Revelation which speaks of the Christian era, shows us very distinctly that what above all things hinders the final triumph of the Gospel is the false form of Christianity therein described as having its principal seat in the seven-hilled city. Until the true character of this system is recognized by Christians, and the light of the glorious Gospel of God is fully flashed upon it, we do not expect that we shall see any very great overturning of the idolatry of heathen lands. We believe there is no worship of heathen deities that is more offensive to God than the Mass is, and that because of the semblance of truth therein, whereby the truth itself is made to be evil-spoken of. We have no pleasure in meeting the scorn of those whose idea of charity is that we must throw a cloak over these aberrations; but we cannot speak otherwise than we do and maintain our allegiance to the Lord Jesus.

—TO-MORROW and Monday, Oct. 19 & 20, are the days set apart by the Committee of the Sunday school Union for universal prayer in behalf of Sunday-schools. As the Sunday school arrangements in this country are so different from those made at home, there being generally but one session on the Sabbath, it seems better for each Sunday school to decide in what manner it will observe these two days of prayer.

—A FRIEND has sent us the following extract from an English paper:

On Sunday evenings, July 27 and August 3, the Rev. S. A. Brooke, M. A., preached forcible sermons at Bedford Chapel, Bloomsbury, on the doctrine of 'eternal punishment.' The respective texts were Matt. iii. 12 and Matt. xxv. 46. Remarking upon the influence on unbelievers of the gospel of fear, he said it was impossible to believe such a doctrine—it would make him an infidel. Dwelling at some length on the word 'everlasting' as applied to punishment, he said that the rendering should be 'age-long.' Good is eternal—without beginning without end. Not so evil which had a beginning and must be of limited duration, for if evil were to exist forever God would be conquered.. Having pointed out the fallacy of those who say that God's idea of love and justice is not the same as ours, the preacher asked "Can God allow eternal evil and continue to be God?"

Our friend thinks this reasoning fallacious and we think so too. What is the evil that is here spoken of? It is the abuse of free will. Is it an evil thing that God should bestow upon his creatures this endowment? Will any one find fault with God for having given to his creatures moral freedom? God is love and it would be a strange thing if he should create a universe in which there could be no love. But apart from free-will there can be no love. But free-will implies the possibility of its own abuse. We may fairly expect that a God of love will withhold nothing in the way of moral suasion, (nothing whatever, in fact, so long as it does not interfere with the liberty that he has bestowed upon his creatures,) that may tend to guard them from abusing their freedom. When this is done, then surely no one can dream of asserting that God is to blame for the sins of his creatures, or that their sins take away from the perfection of his universe. One of the most powerful of all ways whereby God secures the right use of free-will on the part of his creatures, is by allowing sin to work out the ruin of those who abide in it. This ruin is a most powerful testimony to the excellence of the laws that God has given to his creatures, as night testifies to the glory of sunlight by the gloom that attends its removal. So far from militating against the perfection of God's government, the measure in which the abuse of free-will secures the ruin of those who are guilty of this abuse, demonstrates the perfection of those laws which the sinner chooses to violate. The sinner tries to persuade himself that he may sin with comparative impunity, and would gladly make God an accessory to his own iniquity by the representation that God is bound for his own sake to avert the suffering that sin involves. The sinner cannot be trusted to be the judge in his own case. The interests of all God's law-abiding creatures demand that there should be the fullest demonstration always given of the excellence of God's laws, and we fail to see how this can be secured when only a temporary suffering attends persistent sin. In infinite mercy God has provided a way whereby every sinner may destroy hell, so far as he himself is concerned, and that is by availing himself of the salvation of Christ. The cross of Christ is a marvellous and overwhelming demonstration of the fact that God has no pleasure in the death of the sinner, and has not the slightest responsibility for any misery that may follow the rejection of his mercy. We know of nothing that more signally displays the depravity of sinners than the claim that they shall be allowed to break God's commandments all their lives, reject his offers of salvation up to their dying breath, and after all inherit the joy that belongs to those who delight in God's ways, and thus hinder God from showing in them the evil of transgression. Speaking reverently, we say that God is bound to show as conspicuously as possible, the evil of transgression. As for Mr. Brooke's exegesis it is as faulty as his reasoning. The identical word used to express the duration of the misery of the persistent rebel, is used to express the duration of the bliss of the saved. There are some who ground their hope of the cessation of the doom of the wicked upon the extraordinary mercy of God. We fear that they are wise above what is written; but their plea is vastly more respectable than that which attempts to bully the Almighty into such an act of amnesty, by saying that he would be a monster not to grant it. As we have said, sinners have no business on the judgment seat. Let God be true and every man a liar.

—THE "Salvation Army" will have marched to some little purpose if they should be the means of leading Christians generally to see that what is wanted at this day is especially more out-of door religion. A comparatively small portion of the population in Great Britain make any use of the churches or are at all affected by the means of grace there provided. A system of irrigation is not of much use which does not convey the water to the fields that require it. It is not enough to notify the people of England that if any of them want to hear of the way of salvation they may apply to the churches. Men do not feel their need of salvation; and the Gospel has not only to offer men salvation, it has to convince them that they need it. The divine arrangement is that we should get watered in watering others. There is little power of the Spirit in the congregations that come together so decently and orderly, Sabbath after Sabbath, because they are thinking too exclusively of their own spiritual needs. If the walls of ten thousand churches in America and England should fall down to-morrow, it would probably be regarded as a great disaster, just as the Christians at Jerusalem thought it a great disaster that they should be scattered abroad by the persecution that broke out there when Stephen was stoned: but it strikes us that possibly it might result in the salvation of multitudes of souls. It is

when the alabaster-box of ointment is broken that the odour is diffused. But the Spirit of God can teach the followers of Christ the path of victory, without any such demolition of church-edifices. As we have said, the movements of this Salvation Army may be used for the inculcation of a lesson so much needed. The condition of matters may be bad, religiously, but it would have been very much worse if there had not been in the last 15 or 20 years so much more open-air evangelization than there was previously. We have no doubt that many things are done in connection with the Salvation Army, that are quite open to criticism; but let those who have more discretion imitate the Salvationists in their zeal and go forth to do the work more discreetly. This open-air testimony for Christ must be borne; and if the faultless will not undertake it what wonder if God raise up children to Abraham from the streets?

—The Rev. Geo. Anderson, of Seonee, left Bombay for England, with his four motherless children last week. He arrived in Bombay a few weeks ago accompanied by Mrs. Anderson, who had been for some time suffering from severe illness; but she died on the day following that of her arrival here. We need not say that in these circumstances Mr. Anderson and his children awakened much sympathy. Mr. and Mrs. A. came out in 1871 and have spent eight years witnessing for the Lord in Seonee. The mission work there is now in charge of a Native Missionary.

—A friend in Poona says: "I am happy to say that our school here, (under the Rev. Mr. Robbins) is prospering finely, and our people are now left without excuse if they send their children to Roman Catholic and Ritualistic Schools. There are 50 scholars on the roll at present, and the boys who are boarding at Bro. R.'s are highly favoured in having so pleasant a home while getting their education."

—Mr. Chas. Voysey in the *Theistic Quarterly Review* publishes what he calls 'A Word of Warning,' but which might almost be called 'a cry of agony' addressed to the followers of Chunder Sen. One is reminded of the frantic alarm felt by the hen when the ducklings that she regarded as her own, take to the water. He imagines that they are taking to Christianity, and he pours out a phial of abuse worthy of Tom Paine, in fact, Paine's very mixture. He says, among other things: "You know something of the history of the so-called Church of Christ: its bigotry, its persecutions, its cruelties and its bloodshed; for all these crimes it has appealed to some words in the New Testament." The words "so-called" are very properly introduced; but Mr. V. might have considered that they take away all the force of his argument. Similarly one might denounce theism because the monsters of the French Revolution believed in the existence of one God. Here is another paragraph:

> You would dishonor also yourselves. For many and many a one will suspect your motives for the change, and attribute it to previous insincerity and to a base selfishness. They will say you have renounced Theism for Christianity, because the latter 'pays better' than the former, and you were bent on seeking your worldly advancement. If they do not say this, they will say 'your judgment is feeble,' or, in plain language, 'you must be mad.'

This appeal professes to deal with very lofty motives; but what are we to think of those here presented? Are we to be influenced in our choice of a religion by the thought of what men will say about it? Has Mr. Voysey been influenced by these considerations?

—The 3rd number of the *Theistic Quarterly Review*, edited by Mr. P C. Moozumdar, contains articles on the following subjects: Thy Will be Done; A Word of Warning; Domestic Prayers; The meditations of the Recluse; The Hindoo Saint; Hindu Women; Max Muller on the Infinite; Indian Theism, a New phase; Short Notes.

—We place in our Epitome extracts from a valuable article on John, irst Lord Lawrence of the Punjaub. Well worthy of notice in these degenerate days is the way in which the Sabbath was honoured under that administration. "No official order was issued, no regiment allowed to march, no labour sanctioned on the public works on the Sunday; and this, not from the operation of any law, or the influence of clergy, but from the quiet and unostentatious example and orders of God-fearing men in authority." God-fearing men in authority! Yes, this is what we want in India. The story of the Lawrences and of the men who were associated with them, brings out most clearly that there is no rule which so commends itself to the Natives of this country as the rule of God-fearing men. So far from making them unpopular, their piety ennobles them in the estimation of the people.

—We had the pleasure of being present at the distribution of prizes to the Anglo-Vernacular school superintended by Mrs. Hume, of the Am. Mission, Bombay. Messrs Bowen, Baba Padamanji, and Shahoo Maji had previously examined the school in private and made very favourable reports as to the progress of the girls Previously to the distribution of prizes, the scholars sang a number of pieces in Marathi and English, and even in Tamil and Sanscrit. They recited some pieces which they had committed to memory, one of these being a colloqny from Pilgrims' Progress. Many ladies and gentlemen, European and Native, were present, and appeared much pleased with the exercises. Miss Kurmurkur and Mr. Babaji Shewram Bhosle are associated with Mrs. Hume in the instruction of the school.

—A Postal from a friend visiting Jubbulpoor gives the following cheering information concerning the work carried on there in connection with the Methodist mission: "There is a grand soul-saving work going on here. Years of patient labour are producing good fruit. Within the last three or four weeks some thirty have come forward as seekers, out of whom twenty appear to have been soundly converted. The services are held nightly in the theatre."

—We hear that the Rev. Wm. Taylor has engaged nine persons, seven men and two women for the Mission work connected with the S. I. Conference, and that they were expecting to leave immediately for this country.

UNITED STATES LETTER.

By C. P. Hard.

The *Bombay Gaurdian's* weekly visit is welcomed here with such joy that we read every thing from title to last advertisement. Many private letters recently give additional and interesting facts. It is a delight to speak to audiences in our missionary meetings of the grand work which God is doing by various forms of consecrated agency in India. God bless all the missions.

We often wonder here if many in India learn much of the good which is being done and enjoyed in America. As the sea carries the foam and weeds on the waves which reach the shore, but does not thus present the precious stones, so some of our sensational newspapers offer to readers all over the world a full account of fraud and scandal, while the Lord's work is not reported. No doubt the "natural man" finds this most natural and he knows that such items will cause the daily paper to sell well. We remember that items to the discredit of the disinterested character or agreement of Moody and Sankey used to be quoted into the press of Asia, whereas those where they were laboring knew constantly of their perfect harmony and acceptability. When they spent one Sabbath in New York lately no building was large enough to hold the multitude who wished to hear them again. Mr. Moody's family is to be now at St. Louis. His stay of several months was greatly blest to Baltimore. Quite possibly he will now help St. Louis, the central city, which many wish should be the capital of the nation. Mr. Sankey was a few days ago singing at Chautauqua, in the great gathering of Sunday school workers. That grove had in cottages and tents some 10,000 residents during the Assembly. The lectures and normal exercises were as fine as usual. Ten thousand dollars were spent on the programme. The affair is unique. Probably there has never been any thing like it. Though Methodist, all denominations are much at home there. Joseph Cook invites two from each congregationilist church to meet him there next year. There are present scores of Presbyterian, also of Baptist, pastors. The Episcopalian denomination was represented among the lecturers. Several of the most distingnished teachers had held a school of languages for several weeks, teaching French, German, Anglo-Saxon, Greek, Hebrew, Latin, by the new method of using the same in immediate conversation. Those teaching French and German will use nothing but these tongues and it is remarkable that thsy are able to take beginners right along in this way. Next year 1,200 or 1,500 teachers of the National Association will assemble there. Noble buildings for the lectures have been erected. Some spend months by the beautiful lake. But the several weeks of the Assembly annually will be marked by vast gatherings and glorious results. The Chautauqua Literary and Scientific circle has had 8,000 students during the past year, and is passing up to the second year with enthusiasm and increasing numbers. It has been pursuing a course of reading in assigned works on Astronomy, physiology, Greek History, English history, Bible history, with literature of each. The examination is nominal, but may be made thorough by each conscientious student. The books cost about twelve rupees, from Phillips and Hunt, 805 Broadway, New York. Many fine treatises costing but four annas each have been prepared. Monthly reports are sent in to Dr. J. H. Vincent, at Plainfield, New Jersey, U. S. A., to whom any inquiries and applications can be made.

ASIATIC SOCIETY MUMBAI
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on 28 February, 2020

Annual fee, to cover expenses of printing and correspondence, is fifty cents (a rupee). Local circles can be formed for reading and mutual help, meeting weekly or less frequently. The members can purchase the books together, or loan to each other. This is a four years' course, needing four hours reading a week, to give the College student's outlook to any one who wishes to be put on a line of systematic study. People of all classes are going into it. It would be just the thing for thousands in India. Try it. It is not expensive. It is very satisfactory and helpful.

Walworth N. Y.

THE CHRISTIAN ORPHANAGE, GOOLBURGA.

WE had a very pleasant visit at the Orphanage a few weeks back from Rev. J. W. Sibley of Ellichpoor. He was greatly interested in the children and so were they all in him; when he went away they knew him as well as they do us. We four of us had a blessed prayer meeting in a little dome, over the tombs of Mahometan dead: I presume the first ever held there. The place was not shaken, but our hearts were moved and blessed. Never did a more joyful "Praise God from whom all blessings flow," rise than we sent up that night.

Blessings are seldom single, and so when Rev. Narayan Sheshadri came in the following Monday to see the orphans, we were not surprised but greatly blessed. The visits of these brethren greatly encouraged us. Sympathy of faith is much more valuable than money. Bro. Sibley took back to Ellichpoor 6 little orphans, girls. They became so attached to him, they all volunteered to go, saving us all trouble of selecting. God is blessing us richly in the work. We now have a school among them. Those who are well enough study Telugu. Their health is much improved. Few have died from the last 'ingathering.' God wonderfully sustains all. A widow sends a Rs. 5 mite, a poor Bro. a 3 Rs. mite, another 1 Re. &c and others send us a word of good cheer. We do bless God for rich blessings in all this. Upwards of Rs. 1600 have been sent us of God. We still pray for ability to gather the remainder of the 200 orphans. We have now 116, 48 girls 68 Boys, and have lost 58. Christian friends pray and praise with us.

C. B. WARD, Bellary,
A. C. DAVIS, Goolburga.

Oct. 14th 1879.

The Bombay Guardian.

SATURDAY, OCTOBER 18, 1879.

THE MILLENNIUM OF MODERN ETHICS.

HEBERT SPENCER, in his recent work entitled "The Data of Ethics," maintains that when humanity is perfectly adjusted to the social state, it will be seen "that actions are completely right only when, besides being conducive to future happiness, special and general, they are immediately pleasurable, and that painfulness, not only ultimate but proximate, is the concomitant of actions which are wrong."

According to this, humanity is an immense distance behind even the lowest and meanest of what we call the inferior creation. These do not have to sacrifice themselves for a thousand generations before reaching a position in which they can do what is right. They do it by a law of their being. But, if we may believe Mr. Spencer, man cannot possibly do right until he shall have reached a condition in which, at the moment of performing an action, he is able to look down through all future time and trace all the consequences of that action, special and general, and make it certain to himself that all its consequences are to be pleasurable to those who shall be affected by them. But even if he should ascertain that the proposed act is to be the means of giving pleasure to all who shall ever be found in the pathway of its consequences, he is not to do the act f the doing of it is not pleasant to himself. iThis reminds us of the saying, "Why should I do any thing for posterity? Posterity has done nothing for me." The ethics of this ejaculation are not very superior to the ethics enunciated by Mr. Spencer. I am not to give pain to myself even if in so doing I could secure the happiness of countless men and women. There is already too much of this kind of ethics. In Mr. Herbert's millennium, pain is the concomitant of that which is wrong. Now Christians also believe in a condition of blessedness to come in which there shall be no pain and no sin. But heaven and earth are not wider asunder than Mr. Spencer's millennium and that of the Christian. Mr. Spencer believes that society is to be brought up to its proper state of maturity by means of philosophy, such philosophy as that which he is teaching, the utilitarian. But, as we have hinted, such knowledge as shall certify to a man that the act which he proposes to perform is to give pleasure to all who shall ever be affected by it in all time to come, is nothing less than divine knowledge, it is omniscience. Imagine a man about to bestow a shilling upon a fellowman; he wishes to ascertain whether this act in all its consequences is going to give pleasure, and the thought strikes him that there may be another man looking on, or who may hear of this, in whose breast a bitter feeling of envy may spring up because he was not the favoured one; or the man may take the shilling, go to the market, bring home some provisions and one of the children may eat more than is good for him and be made sick by it. In fact it will be easy to show that whatever a man does, it will be absolutely impossible for him to know that no pain will ever ensue to any because of it. Here is a mother who is watching by the side of her sick child; nobody else will stay there from fear of contagion; the mother has been forty-eight hours without sleep, and it is most distressing to her to remain there and see the features of her child distorted with pain; you say to her take a sleeping draught and go and lie down for a while; but she refuses to leave the side of her dying child. Now beware how you speak in praise of this mother. She is suffering pain and she ought not to; and in a rightly regulated society, wherever there is pain there is wrong. Alas! what becomes of all that we call heroism, under the withering influence of this doctrine? In an article on Mr. Spencer's book the *Pall-Mall Gazette* says:

> The psychological view of conduct leads to the conclusion that as the process of development advances men tend to control present action by the representation of possible future experiences. This gives occasion to a discussion of the rise of the conscience, in regard to which Mr. Spencer does justice to the influence of political, religious, and social penalties as well as to that of the intrinsic effects of actions. The sense of obligation he attributes wholly to the former elements; but when it was evolved it "diffused itself by association through that consiousness of duty, properly called moral, which is occupied with intrinsic results instead of extrinsic results." There are ethical writers who maintain that no action should be called moral which is not done from a sense of duty. Mr. Spencer, on the contrary, argues that a sense of duty belongs to a transition state of progress, and that when evolution has reached its goal "moral conduct will be the natural conduct." Treating ethics from the point of view of sociology, he has no difficulty in proving that the laws of justice are inevitable deductions from the conditions on which alone the life of a community can be maintained and developed; and evolution, as he interprets it, renders increasingly easy and certain the practice not only of justice but of beneficence. He is so sanguine of the future of mankind that he thinks beneficence will become absolutely universal, and that ultimately it will assume mainly the form of sympathy with others' pleasures, since few pains will be left to excite pity.
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> In two chapters on "Egoism *versus* Altruism" and "Altruism *versus* Egoism" Mr. Spencer opposes the doctrine that we ought to "live for others." His argument is perfectly successful if we understand the doctrine as he expounds it; but it may be questioned whether any one ever supposed that men should literally do nothing for themselves. What "altruists" seem to mean is that conduct ought to be dominated by a desire for the general welfare.
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> We cannot but admire the extraordinary power of self-deception that leads a philosopher, sitting in his comfortable arm-chair near a warm fire, with a table covered with all the books and magazines of the day, to entertain the idea that the world is working out for itself a condition of things in which pain shall be impossible. Looking at the face of society in its most favoured conditions, who would say that pain was being eliminated from the world? Over against the alleviation afforded by our anaesthetics, put the increased indulgence in stimulants, with all the wretchedness entailed by it. If in the course of 6,000 years men have succeeded so little in the great battle with pain, we confess that we have little hope of any world-wide victory to be obtained by philosophy in 60,000 years. In the mean time what are we to think of the beneficence of him who brought this world into existence, if the race is to plough its way through the great ocean of inevitable iniquity and pain for myriads of years before it learns how to do right?
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> Imagine a ship going forth on a long voyage with her full complement of men and officers, but with the understanding that all are to be guided by Mr. Spencer's ethics. Nothing is to be done except the doer is assured that it will cause pleasure to himself and to others. Men are called up at night to reef a top-sail in a gale of wind. The sailor opens his eyes, and says to himself, 'it is not pleasant for me to leave my comfortable bunk just now, and that settles the question; it is not a right thing to do. The gale will blow over as other gales have done." Any one can see that the present arrangement whereby each man is bound to obey the order of the Captain, whether he like it or not, is infinitely the best arrangement. Now this world of ours may be compared to a ship with her full complement of men and officers. The all-wise Creator is our Captain and in order that the gallant ship may make a successful voyage all that is necessary is that each man should be minded to obey orders to the best of his ability, and thus give the ship the benefit of the highest wisdom and skill. And the

millennium to which the Christian looks forward is one in which each man will be actuated by such love to him that sitteth upon the throne, that he will have more pleasure in carrying out his thoughts and wishes than ever he had in carrying out his own. And all the progress that men have yet made towards this painless state, has been through the Gospel and the testimony borne by those who have had experience of its power. No, indeed! God has not put upon his creatures such a bewildering task as that of finding out what actions are sure never to cause the least distress to any body. Thousands this day have experience of the power of the Gospel to change the character of actions so that that which would otherwise be painful, is pleasant because of love to God in the heart. "The labour we delight in physics pain," says Shakespeare; that is, heals it, banishes it; and this is the *elixir vitae* that is in the Gospel, hid from the eyes of the wise and prudent.

REMINISCENCES. XL.

We find Homunculus in 1841 still railing after the following fashion:

"It is a curse when a man's thoughts, aspirations, desired path of life tend one way, and circumstances with iron hand urge him another; feeling that each step will be doubly, trebly difficult to retrace, and to bear this with the consciousness that to each man is only one life. This case is much more cruel than the one that I have borne for years, where only indolence, timidity, the weakness of a Hamlet, barred the way. It is a curse to be ignorant of the vocation that would best be ours, or to be doubtful of it. Truly, some one has said, that a man lives his life nearly through before he discovers what to do with it. The necessity of a vocation is to some a curse. Life—no, life ought not to be a curse. There is some radical error in a man's mental system when he gets to thinking this. Have I lost my pristine faith in resolution, which I deemed more potent than what men call destiny? And do I believe now that we are the creatures, the slaves of circumstances? that the best virtue is to submit? Not quite, but something between. I believe now in such a thing as talent, genius, independent of mere resolution, and doubt perhaps my own. As different as the physical characteristics of man are the mental, and one might as well strive to make an aquiline of a pug nose as convert a mechanical talent to a literary or artistical one. Still, I have some faith in myself. Energy is the great desideratum. Travel is my dominant taste, and the hope of it is bathed in perennial beauty, not changing with any caprices of my mind. I must resign it for a period however. Did not some one say the other day in a book that youth learned a great lesson, which the remainder of life was spent in unlearning? I have always believed this. I am sure if the shade of my former self should open the door, walk in, take that seat, and a disputation should ensue, he would have the best of it. I might sneer at his enthusuaiasm as much as I pleased. Painstaking is every thing in this world (what a world!) and that I hate. Were I a fool I might swear at fortune, but I know better, and know that I deserve my own reproaches. I have been for how many years trying to get at my own character; I do'nt know what good it has done me. Two culminating influences in a man's mind impede each other. It is music which has hindered my literary performances. Perhaps for the former I have more capability than for the latter; I often regret that I did not obey a *veleité* almost a *volonté* which for some time inclined me in Italy, in 1836, to stop at the Conservatory of Naples and give myself up to musical composition. I might have been something,—but who knows?

"Have been reading the life of Swift. I hardly know what to make of him. Two beautiful women in love with him and he 50 years old. To one he is privately married, the other kills herself or rather is killed by his cruelty.

"Rasselas. 'He spent four months in resolving to lose no more time in idle resolves. Discovering at length that what is not to be repaired is not to be regretted, he for a few moments regretted his regrets' &c. So Jean Jacques says: *Toute la vigueur de sa volonté s'epuise a resoudre; il n'en a plus pour executer.*

"September 28, 1841. It was galling to hear reproaches from one on whom I was dependent, so, resolved to make the odious sacrifice. I entered May 19 a counting-room and during three months and three days endured the pains of purgatory. When I revolted August 23, I resolved to give myself some weeks of recreation and immediately resumed the Agathon with an ardour I had never before known. In one week I had written the second act, in another the third; the next, I idealized without my pen in the country; the fourth I composed the lyrics, and recomposed the prologue and first act. September 23, it was completed. Since, I have been occupied in copying it off. I pronounce this month the happiest of my life, an uninterrupted state of enjoyment. It is succeeded by one of despondence, doubt, hopelessness. Desperate thoughts pass through me, as I see it cast in imagination upon the reckless waters of the world to sink. I am convinced there is some virtue in it; shall I confess? I am convinced that a work which has for so many years been nurtured by my most profound thoughts, observations, felicitous inspirations, (every man has some,) which has been such a source of unequalled pleasure to myself, which is of such a bold flight and lofty aspiration, I am convinced that such a work is of no ordinary worth. Yet I have almost the certainty that it will meet at the best with neglect, if indeed depreciation, condemnation were not better. Some one considers me, I believe, almost as an enemy, one to whom the rites of hospitality and the paternal hearth have been too long accessible, Oh! if I were but the guest of a Bedouin sheik! or in the ultra-Missouri wilds gaining my sustenance with the sweat of my brow. There at least I could enjoy my inner world unmolested. Life must be worth something. Nature must have some receptacle for me, better than the tomb. Hamlet shall not be the proplasm in which my character will fit; ambition without strength, strength of aspiration without endeavour.

We need not say that the reflections of H upon his father were unjust. The marvel is that the latter should have so long borne with one who gave no evidence that he was any thing but a selfish, unsociable dreamer.

"A short biography of Kleist by Tieck impresses me. He committed suicide while still young. He appears to have been always like myself wrestling with a mysterious nature. There is to me in Jean Paul a sweet melancholy in the gravity and repose of the style, even when relating the most humourous things; wherein the style seems to heighten the humour. As in Mozart's Don Giovanni the buffic portions of the drama are allied with sublimest music, which seems to be expressing one of the deepest secrets of existence.

"January 2nd, 1842. Another year has come round. It is sickening to think of and I will not think much about it. However, I have had time to sculpture some of the spokes in the wheel of time during this last rotation; not perhaps, not indeed let me say, with Phidian, immortalizing chisel, but with imaginative arabesques wrought with all the craft that was in me. Three purgatorial spokes are wrapt about with mourning weeds, but weeds of martyrdom for which I give myself glory; they taught me that between working and starving, the choice is decidedly in favor of the latter. Of course I mean uncongenial working. The first spoke I garlanded with loveflowers, but they soon faded, (the whirl of time killed them) and have not been since renewed. The last has been unsightly, armed with the tongue of base duns, and I sought unconsciousness in translating Hauff's Wine-Phantasies. It has been a scheming experimental year; a year of waiting for a phantasmal *non so che*. Will I never be able to furrow it into my mind that man lives from moment to moment, not from year to year, that human affairs are not of themselves mutable, and their changes must proceed from the will of man, that this waiting is making clay of oneself for the sun of eternity to harden into a useless statue, and that one might as well be a denizen of the petrified city of Eshmounein as to count time instead of letting time count him and his developing faculties. What a destiny! to be born, and eat and get breath and pamper imagination merely for the purpose of saying bitter things to oneself. There must be something disjointed in one's mental cottage when he looks with semi-philosophical disdain upon the world's great agent, resolution; when he delays to scale the mountains of his horizon, because his imagination has stood occasionally upon their summit, and tells him the outlook is humbug, that the mattutinal mists which give a charm to the landscape, are dissolved and replaced by common sunshine, nothing better than what is around him. But no worse, remember that; action and movement are the angel wings of the mind. When one ceases to contemplate the progress of something beneath his labours, he ceases to live; life is progress. The happiest days are when one is growing to physical maturity. When he has attained this his mind must continue the progress; though but a shadow it is the only vestige and remembrancer of earlier enjoyment."

ONE FULL OF FAITH. II.

STEPHEN was accused of speaking blasphemous words against Moses and against God; Moses being the legate of God, the words spoken against him were against God. The statement then takes this form: blasphemous words against this holy place and the law. And the specification under this charge was this: We have heard him say that Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered unto us. The accusation related to Stephen's public preaching; the defence will accordingly aim to show what it was that he was really accustomed to say in his discourses. This defence is contained in the 7th chapter, and we learn from it what it was that he was accustomed to dwell upon in his addresses to the Jews. He was arraigned before the great council of the nation, the Sanhedrim, the same body before which our Lord had been arraigned. As he prepared to address the council, a supernatural lustre appeared to beam from his countenance, presenting a remarkable contrast with the angry and envious looks of those before whom he stood. God acknowledged his servant; but they knew not God, and consequently knew not his servant. They claimed to be the servants of the Most High, executing his judgments on earth, but they who were not blinded by prejudice saw plainly that Stephen was God's honoured servant, and they were the enemies of God, seeking to put out of existence those whom he had raised up to pull down the strongholds of sin. If there were any Christians present they doubtless breathed an earnest prayer heavenward that this grand man might be enabled to speak so as to hinder the accomplishment of the malevolent purposes of his enemy, saying perhaps: "O

Lord, thou hast raised up for us this mighty man of God, this Gideon, full of faith and of the Holy Ghost, for the deliverance of thy people. Save him to us that he may make known thy name to multitudes of all nations and carry thy glorious Gospel to the ends of the earth. Were thy enemies to prevail and put him to death, it would be a terrible loss to thy cause and would probably decide the fate of this wicked city. Bring him forth out of their power so that they may lose heart altogether and venture no more to make war upon thy Gospel and thy people." May we not also suppose that some friend was there to whisper in the ear of the ardent Stephen a word of counsel to this effect: "Be conciliatory; give not way to your feelings; do not tell them all that you think about them; explain that you had no intention in any thing you said to throw any doubt upon the authority of Moses; appease them; there is no use in giving them the satisfaction of depriving the church of Christ of your services." But Stephen determines in his own mind that he will speak the simple truth of God. He says to himself: "What I see around me is the reign of falsehood. These men profess to be the servants of God, and are not, and it is of the highest importance that the truth should be proclaimed this day, if they are never to hear it again from mortal lips. I will speak as the Spirit gives me utterance. I am thine, O Lord, and if I die this day thou canst raise up some other Stephen to take my place and do the work that thou wouldst have wrought by me; aye, even from the ranks of these thine enemies thou canst raise up such." Then Stephen began to speak in his own defence. Many who read this address have the feeling that a great deal of it is irrelevant; they cannot see why all these details about Abraham and Moses and Solomon should be given. But we must remember what the charge was. They accused him of speaking disparagingly of the revelation that God had made of himself to his people through Moses and the prophets. He shows that he is well acquainted with Jewish history, but his aim in all that he says is to point out that it was no new thing for the Jews to reject the holy men whom God had sent to them. They gloried in Moses, but how did their fathers receive Moses? Did they not refuse to follow him? They did. And even after they had been brought out of Egypt, did they not turn back to idolatry, and choose another leader? And thus was it all the way along. God distinguished them above all nations by his favour, but they constantly exhibited the very spirit that they had lately shown in the rejection of Jesus of Nazareth. They insisted upon it that Jesus could not be the Messiah because if he had been he would not have suffered at their hands. What says your history to this? Does it not testify against you that you have always shown yourselves unworthy of the salvation of God? Having summoned the great unquestionable facts of their history to witness against them, Stephen with extraordinary power and boldness, makes the application: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." As your fathers persecuted those who prophesied the coming of the Messiah, so ye have now become the betrayers and murderers of that Just One. How marvellously the scene has shifted! It is no longer Stephen arraigned before the great council; but the great council arraigned before Stephen. Christ himself is present to the mind of the disciple, investing him with his own divine power. A small fraction of that power would have sufficed to remove his servant from their midst, as Peter and the apostles had been delivered from prison. It was a far grander exhibition of the power of Christ, that whereby Stephen, rising above all personal considerations, spoke that truth which they abhorred, but which they so much needed to hear. When he tells them that he that moment sees the Son of man, whom they had crucified, standing at the right hand of God, they rush upon him with an irrepressible rage, drag him out of the city and stone him. They that took part in this execution, laid down their clothes at the feet of him who was afterwards to become the apostle of the Gentiles. As the stones fell upon him Stephen called upon God and said, "Lord Jesus, receive my spirit." And kneeling down he prayed that this sin might not be laid to the charge of his enemies; in other words he prayed that they might be converted, and share with him in the happiness which the Lord was about to bestow upon him. This shows very plainly that there was no personal feeling in the upbraidings which he had addressed to them. Love was reigning in his heart all the time.

INTERNATIONAL BIBLE STUDY.

October 26th, 1879. I *Corinthians XV.* 50-58.

THIS earth has been the scene of death's victories, and it is on this earth that death's great and final defeat should be witnessed. It is elsewhere taught that the believer, when he quits the earthly house of this tabernacle, passes into the presence of the Saviour. But it is only faith that can follow him in his ascending flight; the victory over death is not such as carries conviction to the unbeliever. But Scripture does not allow us to rest content with any individual triumph; we learn to find our life in the life of the church, and cannot be altogether content, till on this earth where sin and death have reigned so terribly, the glorious fulness of the salvation that is ours in Christ, is flashed abroad so that every mouth shall be stopped. The present arrangement whereby death is allowed its power over the bodies of believers, appears to the world not as a victory, but rather as the removal of those who fall in battle, and who are removed from the ranks of the combatants. It may be that through the abundant consolations of the Gospel, the dying Christian departs with a smile of rapture on his face; it is a fact that dying believers often use the words, 'death, where is thy sting? And where, oh grave, thy victory?' They may justly do so; only let us keep in mind that the victory which these words celebrate is something more than the removal of the combatants from earth's battle field. While we bless God that the death-bed of the Christian is in an important sense a place of triumph, inasmuch as the king of terrors is stript of his terrors, let us remember that the battle of the Lord God Almighty is that in which the Church is arrayed against the present evil world, and that the removal of God's people is the removal of warriors from the ranks of those who are endeavouring to make head against the Prince of this world. When the day comes in which death will lose his power to touch the bodies of Christ's people, and when these bodies shall put on glory and immortality instead of corruption, then will the ungodly have before their eyes the true character of that victory which is the inheritance of those who believe in Christ. Too much of our hymnology seeks to lure us to the skies. What would a general think if he heard some of his best soldiers exclaiming, Oh that I could soon receive my death wound and be carried from the battle field to the sweet summer rest of yonder arbour? The best victory over death that we may obtain, is to meet the enemy where he reigns in the breast of some sinner and speak words whereby the sinner shall become a child of God, serving under the Prince of life, instead of under the Prince of death.

"Flesh and blood cannot inherit." Then the body of our Lord which ascended on high must have been something different, and they are grievously mistaken who imagine they are now eating his flesh and blood in the Lord's supper.

"We shall not all sleep." The church of Christ of all ages is one, so that the apostles may use the first person plural in speaking of things that are yet to come.

"The trumpet shall sound." A trumpet is used for conveying the voice to a distance. God is now speaking to man in his word, but the faculty of hearing him is destroyed by unbelief. At that day not only will every eye see him but every ear shall hear him; the righteous dead shall be raised incorruptible, and the living shall put on immortality. When Adam and Eve had sinned it was important that they should not be allowed access to the tree of life, the fruit of which is physical immortality. But Christ will give his people to eat of the tree of life which is in the midst of the Paradise of God, even to those that overcome, and this is the victory that overcometh the world, even our faith.

"Death is swallowed up in victory." At the grave of Lazarus, Christ said, "He that liveth and believeth on me shall never die." The salvation that Christ has obtained for his people, is a thorough salvation, and all that hinders them from entering on the full fruition of it is their want of faith. All things that pertain to life and godliness are given us in Christ; given now; but can only be appropriated by faith. And there is a particular order in which the blessings are to be received. If we do not by faith receive the Spirit of God for the redemption of our spirits from all sin, we shall of course not be able to exercise the faith whereby to receive our house which is from heaven. Then again, we learn from Revelation that Great Babylon must be overcome before the New Jerusalem can descend from God out of heaven.

"The sting of death is sin. The strength of sin is the law." Death has no power to hurt any who have obtained complete victory over sin. But the entire defeat of sin implies the supremacy of faith; all the promises recognized and grasped. The strength of sin is the law; that is while we look to the law we get no power to do the things commanded us; the law of the spirit of life in Christ Jesus makes us free from the law of sin and death.

NOTICES.

RECEIVED for the M. E. church, Mhow, from W. F. G. C. Rs. 20. Sister B. 37, M. S. & K. S. (little girls) 1000 bricks each.

RECEIVED for M. E. church, Grant Road, C. S. (two months) Rs. 10; T. G.'s family 21-8; Mrs. B. 5; R. P. 500; D. H. 5.

RECEIVED for Chr. Orphanage, Goolburga, F. G. B. Rs. 30; W. C. 6; J. D. J. 1; J. W. S. 30; A widow, 5; Little Charley, 5.

REV. I. F. Row will preach on the training of children to-morrow at 6 p. m. at the Falkland Road Hall.

Epitome of News.

SATURDAY, OCTOBER 11.

—*Bombay Gazette:* The numbers on famine relief are decreasing every week, and even those who remain on the works are doing good service for their wages. Nearly seventy miles of the Sholapur and Bijapur railway have been completed, and it is to be hoped that this most useful line of communications will be continued nntil Dharwar and the Southern Maratha Country is tapped. As for the rats, up to last week the incredible number of nearly ten millions had been accounted for. The slaughter will be continued, if possible, until not a vestige of the plague shall remain.

—Major Baker, of the 4th Bengal Cavalry, who was appointed to the command of the 10th Bengal Lancers, died on his way up at the Dâk Bungalow, Jhelum, from heat apoplexy.

—Last evening Mr. Henry Conder, of the G. I. P. Railway, left Bombay for Sydney by the S. S. Assam.

—We believe that the old railway line between Kampuli and Kurjut is to be re-opened from the 15th inst for passenger traffic only.

—The *Indian Daily News* says:—"A native skilled in oriental music, not many days ago, missed from his purse a watch, chain, and some money. According to the practice very prevalent amongst illiterate natives, he had recourse to an astrologer, who, after reciting the proper incantations, and going through a ludicrous ceremony, fixed the guilt upon a servant. Having implicit faith in the astrologer and not doubting his decision, the Baboo questioned the servant about the property, but not receiving a favourable reply, he, assisted by others, gagged the man, confined him, struck him, and subjected him to various modes of torture, and, finding all to no purpose, finally gave him in charge, accusing him of theft. The matter was investigated and found to be false. The servant has laid a cross-charge of wrongful detention and assault.

MONDAY, OCTOBER 13.

—It has long been a mystery how the prehistoric races made their stone and volcanic glass arrow-heads, daggers, knives, razors, and other sharp instruments. A young man named Cushing, employed in the Smithsonian Institute, has at last hit upon a method of making them which probably comes as near to the ancient way as we shall ever get. He started to solve the difficulty, says a correspondent of the Cleveland Leader, by putting himself in the identical position of the Aztecs or Mound-Builders—that is, without anything to work with except sticks, various shaped stones such as he could find on the bank of any stream, and his hands. After numerous trials he found that by pressure with the point of a stick he could break stone, flint and obsidian in any shape he chose, and soon succeeded in making spear-heads and daggers that would cut like a razor, and were as good as any ancient specimens in his possession, which had come from all parts of the world. This is certainly a very interesting discovery.

—One of the manifold tricks by which the believers in Spiritism are deluded, is the production of what are called "spirit photographs." A Rochester photographer lets a little of "the sunlight of pu licity" in upon this mysterious subject. "I take," he says, "a piece of glass, and on it I paste the photographed heads of such 'spirits' aa I wish to reproduce in hazy outlines about the head of the sitter. In the centre of the glass I put nothing, but arrange the 'spirits' in a semi-circle. Then from this prepared plate I take a negative, and afterward a positive. When a sitter comes for photographs I take a negative, just as I would any one's. When the printing is done, I place the positive plate of the sitter under the positive plate of the 'spirits,' and, allow the sun to print both. The 'spirits' being in a semi-circle, the finished photograph appears as if the sitter was surrounded by heads in the air."

—General Roberts telegraphs from outside Cabul on the 8th October:—

Hearing that troops from Kohistan were entrenching on a high hill beyond the Bala Hissar and immediately overlooking Cabul city, General Roberts sent General Massy with eight squadrons of cavalry round by the north of the city to watch the roads leading to Bamian and Kohistan, and cut off the retreat. Simultaneously, General Baker was sent to attack the enemy from the high hills above the Bala Hissar. By sunset, General Massy had reached Aliabad on the Bamian road. He found the Sherpur cantonment deserted, and in it seventy-eight guns. At sunset General Baker was about to attack tha enemy's position. General Macpherson rejoined General Roberts on the evening of the 8th with stores and reserve ammunition. Information having been received that those regiments from Ghuzni were trying to join the force opposed to General Baker, General Macpherson was sent with a force to strengthen General Baker. It has been ascertained that large numbers of Ghilzais had assembled to join the force opposed to us on the 6th, but arrived too late. Some have returned to their homes.

—The number of guns captured on the 6th was twenty, not twelve, as at first reported, making 93 guns in all that have already been taken before Cabul.

TUESDAY, OCTOBER 14.

—From an account of the Bishop of Calcutta's Visitation, in the *Indian Church Gazette:* At Kalsi the Bishop was met by the tehsildars of that place and of Dehra, and under their guidance visited the famous 'Asoka Stone,' a marvellous boulder, on which the incription—Sanscrit in Pali character—is still clear and sharp, one of the 'Pillars of the Empire' which that monarch set up some 2100 years ago to mark the four corners of his kingdom. A carriage and pair were here in waiting by the kind forethought of Mr. H. G. Ross, Superintendent of Dehra Dun, and after being hospitably entertained by Captain Tomkins, District Engineer, at his neighbouring bungalow, a rapid drive of 6 miles, across the fine newly-finished Jumna Bridge and through the Dun, brought the party to Annfield by 8 P. M. This is a small Mission Station occupied by the C. M. S., and the residence for some years past of their senior Missionary in the Meerut Division, Rev. C. T. Hœrnlé, who now kindly welcomed the Bishop to the Mission House as his guest till the following Monday, in joint partnership with a neighbouring tea-planter, Mr. Watson, whose ready hospitality recalled old days in Assam. Close beside the Mission House is the School, with its 118 Christian children, who receive there an excellent plain education.

Within a radius of a mile or so are the three Christian villages, representing the colony of Christian cultivators, together with a few weavers, some 500 in number, located on this property, some 20 years ago, by General Rind. The villages have none of the neatness and cleanliness which so markedly distinguish those of Chota Nagpore, and a large but unenclosed Cemetery, consecrated in 1866, is in a sad state of neglect and disorder; but the people are said to be well-behaved and quiet. Near to the Mission House and School stands S. James' Church, a plain, substantial thatched building, finished in 1869, and consecrated in 1872. Here, on Saturday, August 23rd, at 8-30 A. M., took place the Confirmation of 66 persons in the presence of a large congregation. Here too, on the following Sunday, the Feast of S. Bartholomew, the Native Deacon, John Richard, an able and intelligent man, was ordained to the Priesthood.

—*Times of India*: Cabul, 9: The force which General Baker engaged yesterday managed to escape during the night. The cavalry and horse artillery went in pursuit twenty-one miles off. Our force captured six field guns and six mountain guns, some elephants, camels, horses, and a few prisoners. Returning to camp a mile from Cabul they passed through the outskirts of the city. The population appeared at times. but not many showed themselves. No more fighting is expected here, but there may be a little in the country later on.

—Same: As we mentioned yesterday, it has been determined to transfer the money order office from the Accountant-General's Department to the Post Office. We now learn that the transfer will take place on New Year's Day. The department is to be worked on a system quite different from the present, and new rules are now being prepared. One advantage promised is that the public will have power of drawing money orders on all the post-offices in the country.

—The Bishop of Colombo is reported (*Observer*) to have "threatened solemnly that if any member attended again a service of 'that person, that troubler of the Church' (Rev. Mr. Schaffter), he would expel such member from the Lord's Supper, and deny to him and his family the rites of baptism, confirmation, marriage, and burial. The Bishop is taking evidence against Mr. Schaffter, and rumours say that the latter will be excommunicated."

—*Bombay Gazette*; Kabul: The Hindoo residents of the city state that the enemy lost 800 killed and wounded in Monday's fight They certainly lost 500.

—*Indian Daily News:* At Kishnagar, some time back a beggar murdered a boy of three years of age for the sake of the ornaments he was wearing at the time, and put the body of the murdered child into his *jhola* or wallet. Whilst crossing the river Khora, a policeman detected some blood leaking from the wallet, and naturally made inquiries of the beggar, saying—"What have you got there in that bag?" The beggar answered, "Only some fish." On that the policeman's suspicion being aroused, he examined the *jhola*, and discovered the dead body of the child. He took the man into custody, and, in due course, the murderer was tried at the Sessions, and sentenced to death. He suffered the extreme penalty of the law on Tuesday morning, the 7th instant.—

—*Lucknow Witness*: Our Bombay contemporary, commenting on a recent note of ours about God's judgments, objects to our calling Roman Catholics Christians, and says "The adoration of the mass is at least as displeasing to God as the worship of Hindoos." It may be to the God of the *Guardian*, but our God makes a very considerable distinction between them. He does not put the abominations of Hindoo worship and the obscenities of Hindoo temples, sprung from the corrupt hearts of those who "did not like to retain God in their knowledge," in the same class with the cathedral service sprung from the mistaken interpretation of a text in His own Holy Word,

Wednesday, October 15.

—Press Commissioner, Oct. 14th: The Camp at Ali Khel was attacked boldly at day-break to-day by a large number of Mongals, Spingwars, Hussan and Ahmed Khels and were well met by the 29th and 8th. A counter attack by the Cavalry and Infantry was a complete success. 23 dead of the enemy are in our hands. More are coming in. Our casualties are five slightly wounded. Our parties returning unmolested.

—*Pioneer*: The leaders of the mutineers were the Ameer's most trusted friends. Kushdil Khan, who was sent specially to meet Sir Louis Cavagnari at the Shutur Gardan, was a prominent leader both at Charasiah and on the heights. No doubt there was concealed action among the Ameer's officers. Unluckily none of the leaders were taken. Sirdar Naik Mahomed Khan is at the head of all.

—It is stated that Major Daniell goes out to the districts once more to hunt down the dacoits.

—*Overland Mail*, Sept. 26: Amongst the deaths recorded this week are:—Lieut-Gen. C. Herbert, Lieut-Gen. A. I. Lockhart, Col. A. F. Connell, Sir A. B. Nicolson, Ven. D. A. Williams, Hon. S. FitzRoy Lane-Fox, Mr. G. J. Bennett, Mr. L. Lawson, Mr. P. F. Poole, and M. Viollet-le-Duc.

Thursday, October 16.

—Proceedings of Ch. Miss. Society's Committee, July 22: Letters were read from Mrs. Elmslie respecting her proposed return to the Punjab Mission in the autumn, stating that she was now in a position to labour without any expense to the Society, add that Miss Bernard, a niece of the late Lord Lawrence, was willing to accompany her. The Committee cordially appreciated Mrs. Elmslie's readiness to resume her valuable labours in the way indicated, and agreed to Miss Bernard accompanying her as a lady Missionary in connexion with the Society.

—A special telegram to the *Pioneer* from the front, dated 11th instant, states that General Roberts visited the Bala Hissar, accompanied by Mustafi Wazir Daud Shah. In describing the Residency he states that the walls within which our men were killed are still standing, scarred with bullet marks. At the south end of the Residency a lane opens, and, in a space formed, were two graves marked by stones. A door to the left led to the Residency, and the view from the courtyard conveyes an idea of a final struggle. The bare walls of Cavagnari's rooms are standing, divested of everything. At the northern end of the courtyard, stands a high building, from the roof of which a hot fire had been directed against the mutineers. Three of the outer walls of the courtyard are still standing; but beneath these was a mass of *debris*, in front of which was a pile of half charred logs, where bodies had been burnt. Beneath the rubbish the bodies of Cavagnari and Kelly are said by the Kotwal to lie. Excavations are at once to be made.

The holes pierced by our men in the upper walls for musketry fire are still visible. In many places blood stains are met with and in a small room where a few brave men had been shut was found a heap of fetid bones, and ashes, in which bones were also found.

Not a single article is to be found in the Residency, the loot having been complete.

General Roberts afterwards visited the Amir's palace, where he saw Cavagnari's visiting diary.

At the Sunday parade all the troops passed in procession through Bala Hissar, and two regiments were subsequently quartered in it.

Three men have died in hospital from wounds received at Charasia.

—Press Commissioner, 15: General Gough, with a strong force of all arms, entered Jallalabad on the 14th instant. Heliographic communication has been established with General Bright.

—The Str. *Nepaul* with English Mails left Aden for Bombay Wednesday, 6 a. m.

—*Bombay Gazette*; London, 26: Lord Hartington has opened the political campaign with a series of speeches at Newcastle, one of which, the most vigorous, was of a very high order of merit. I do not think the news-papers have sufficiently recognized the immense improvement which this speech marks in the oratorical capacity of the Liberal leader. In comprehensiveness of argument and facility of expression Lord Hartington's speech will bear comparison with any of the recent utterances of professed Parliamentary orators; and it is distinguished, besides, by an independence of thought and a contempt for the vulgar aims of demagogues which used to be among the best traits of the English aristocracy, but which of late years have been sadly missed.

—*Indian Mirror*: On Tuesday next at 4-30 P. M. Babu Keshub Chunder Sen will address on open air gathering in College Square. He will take up the following subject:—"Is it true that God exists?"

—Dean Stanley, says the Cincinnati *Commercial*, was not equal to his opportunities when he performed the marriage ceremony for Prof. Tyndall. The Dean should have asked the groom: "Do you take this anthropoid to be your co-ordinate, to love with your nerve centers, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?"

—*Indian Mirror*: "Will our contemporary kindly state if no Protestant church has ever been struck by lightning?"

Yes, we remember to have read of a Protestant church in S. Africa, struck by lightning while service was proceeding. We have no doubt that good men have died in this way. We should never have thought of referring to the Switzerland church, but that the *Lucknow Witness* cited it as a proof that a similar visitation of a Hindu temple could not be regarded as of the nature of a judgment. On this we simply remarked, that the citation was not a happy one, as the idolatry of the mass was proceeding when the church in Switzerland was struck.

—Last Sunday's *Indian Mirror* contains this: "Go and proclaim me Mother of India, said the Lord to the disciples gathered round Him

"Many are ready to worship me as their Father. They recognise my kindness mixed with justice. They bow to my stern authority. They also love me as their merciful Father. But they know not that I am their Mother too, tender, indulgent, forbearing and forgiving, always ready to take back the penitent child. Ye shall go forth from city to city and from village to village, singing my mercies and proclaiming unto all men that I am India's Mother. Tell poor and disconsolate India to take comfort in the thought that, though weak and fainting, she is on my lap, and that I am nursing her day and night. She has nothing to fear so long as she is on her Mother's lap. Go, my apostles, and give India hope and comfort. She requires to be roused and cheered by my missionaries. Therefore I send you to preach the glad tidings of the advent of the Good Mother in India to seek and save Her lost children and give salvation to sinners."

—*Ch. Miss. Intelligencer*:—Mrs. Gobat the widow of the late Bishop of Jerusalem, only survived her venerable husband a few weeks. She died on August 1st, and their remains are laid side by side on Mount Zion, the spot they loved so well for the King of Zion's sake.

Same Mr. Mackay gives most interesting accounts of his intercourse with Mtesa and his chiefs. Every Sunday, after Wilson left, he conducted service at the palace for the king & chiefs, speaking in Suahili without an interpreter, and Mtesa interpreting into the Uganda language for the benefit of those who did not understand Suahili. On Christmas Day a special service was held, all the chiefs being in "extra dress," when Mackay explained the great event of the day. He regards Mtesa as most intelligent, and quite inclined to listen to the Word of God. Gratifying instances are mentioned of the influence already exerted upon him. Some Arab traders arrived to buy slaves, offering cloth in exchange, and saying they had come from the Sultan of Zanzibar. Mackay vigorously opposed them, informed the king of the Sultan's decrees against the slave traffic, and of the cruelties perpetrated upon its victims. Then he gave a lecture on physiology, and asked why such an organism as a human body, which no man could make, should be sold for a rag of cloth which any man could make in a day. The result was not only the rejection of the Arabs' demand, but a decree forbidding any person in Uganda to sell a slave on pain of death! By another decree Mtesa has forbidden all Sunday labour, and the question of the evils of polygamy has been seriously discussed by him and the chiefs. The Uganda fleet had returned from Gkerewe, where it would have massacred Lukongeh and all his people, as a punishment for killing Smith and O'Neil, but for Mackay's strong representations.

—Correspondent of the *Times of India*: "I have several times heard the Moolla preaching on the Esplanade. He is undoubtedly an able preacher and has what is called, the gift of the gab. To baffle and annoy the Gospel preachers is his main object. He preaches no particular religion; but he speaks upon different subjects, such as, "Patronising Native Industry," "Union," "Disadvantages of Drinking," &c, and always ends in making sarcastic remarks about Christianity, English manners, English customs, English dress, English justice, in fact everything that is English."

Friday, October 17.

—The intercalary month of the Hindoos has just ended. The *Times of India* says: "It seems to have been reserved for the Wallabhacharyan Maharajas to carry the ceremonies of the month to an excess that became disgraceful. The Vaishnav Maharajas are known at the best of times as the worst of voluptuaries, and they have ample funds to indulge their tastes, for they number among their followers the wealthiest Bhatias and Banians of Bombay. One or two of these Bhatias, fired with an unusual zeal, offered this year to perform before their Maharajas what is called an "Annakut" ceremony, and to defray the heavy cost this ceremony involves. The "Annakut" ceremony, so far as its outward and visible sign goes, consists of piling up little heaps of fried grain, rice, vegetables and various confections before the image of Krishna, exhibited as sitting in a swing in the temple of the Maharajas. Large crowds of followers, male and female, assemble to take part in the ceremony. All endeavour to approach as closely as they can to the idol and the pile of rich food before it. Struggling and pushing and surging to the front the crowd becomes so dense that not an inch of ground is left unoccupied. The crush becomes a debauch, religion becomes sensuality, and, in the contagion of an excited crowd, the common decencies of life are forgotten. It is a revival, but a revival of the worst feelings, and yet to this the "Annakut" owes its popularity. Neither the weakness nor the modesty of the women are respected, and it is no unusual sight to see a delicate young Bhattia girl crushed in an unseemly manner, until she is almost flattened out, between a couple of gross Bhattia men, perfect strangers to each other and to her. But this is infringing upon the prerogative of the Maharajas, and sepoys, armed with formidable clubs of twisted cloth, are employed to drive the crowd hither and thither, and to interpose occasionally when any general outcry is raised. These sepoys use their heavy cloth clubs to some purpose, and those who prate about national sympathies whenever any occasional Englishman lifts his hand against a native would do well to which an "Annakut," and see how these natives use each other. The heavy blows descend impartially on young and

old, on girls and men; and we are informed by a Hindu gentleman of standing that on Thursday week two Bhattia women had their eyes put out at the temple of one of the Maharajas near Bhooleshwar, and that the wrist of a third woman was dislocated. If this story be true, it is quite time for the police to assist at these displays.

When the crowd is properly excited the Maharajas often take the place of the idol, and are worshipped as incarnations of Kishna or Vishnu by their Vaishnav followers. But as to what takes place there we can only refer our readers to the report of the famous trial in 1862. The doctrine of the Wallabhacharyas says, in brief, that happiness is only found in the satisfaction of carnal desires. And it is this doctrine that lurks now as formerly at the root of all the mischievous immorality that pervades the sect.

—The restriction regarding non-combatant correspondents is removed.

—Deaths last week, 413.

—A pair of twins, united like the Siamese, well and flourishing, aged 6 months, born at Rutnaghĕrry of Mahomedan parents, mother living, are said by the *Times of India* to be at present in Bombay.

—His Excellency Sir Richard Temple passed with an engine over fifteen miles of the new railway towards the Bolan Pass, on the 15th.

Selections.

THE DEATH OF THE REV. DR. MULLENS.

By the mail which arrived in London on the 8th inst. full particulars of the incidents connected with the mournful and unexpected death and the subsequent burial of the Rev. Dr. Mullens, Foreign Secretary of the London Missionary Society, were received. They are contained in a very interesting letter from Mr. E. J. Southon, M. D. (U. S.), medical missionary of the Society, who was in company with the deceased to the last. The letter, of which the following is an abridgment, is dated Mpwapwa, July 16, 1879, and is printed in the *Nonconformist*. After a preliminary remark or two, Dr. Southon says:—

From the time of arriving at Zanzibar Dr. Mullens took an active part in everything that was being done in the way of preparation, plans, &c. . . . After we were once fairly started from Induni we had no trouble with the men, though the loads of some of them were found considerably above the standard Nagazi weight, *i. e.*, sixty-five pounds. Dr. Mullens found a serious obstacle to his progress in the long rank grass which grows in great abundance in all the valleys and low-lying lands. He was carried in an iron chair. Eight men were appointed as his personal bearers. The chair was slung between two bamboo poles, and four men then carried it on their shoulders. As the men were two abreast they had to walk on either side of the path instead of in it, as all the paths are only wide enough for one person to walk in at a time. Dr. Mullens' men were, therefore, obliged to walk in the thick grass, hence their slow progress. At Mkange we halted a day to readjust loads and to alter Dr. Mullens' chair. I contrived by inserting a pole between the other two, and lashing a few cross-pieces to it, to get a chair which the men could carry and still be able to keep the centre of the path. This did very well for a time, but as it was really very heavy, I afterwards at Kikwazo, rigged up an ordinary iron camp-chair, in which Dr Mullens was carried the remainder of the jonrney. Everything worked smoothly and harmoniously, the men did their work willingly and cheerfully, and, though the poor dear doctor was generally tired out, and a little late in getting into camp, a cup of cocoa or tea and a little rest sufficed to restore him to his wonted health and spirits. He hardly ever complained of anything except the long grass, and though on one occasion he was travelling from 6.30 a. m. till 2 p. m, without food, he in a few hours was quite himself again and said he believed it was a good thing sometimes to be a long time without food, for how could we appreciate the bounties which God had provided unless we had been deprived of them for some time? Generally speaking, Dr. Mullens did not find the hardships of camp life so bad as he anticipated. . . . He was never weary of watching the men at their work, and was ever expressing his thankfulness that we had such a good set of men. He would even lend a hand to help them place the loads upon their heads, and many a time when loading the men one could hear, "Bevana kubwa ujoo"—"Great Master, come here"—for some one who needed his friendly hand. His knowledge of Kiswahili was not great, but he made himself understood fairly well, and when he made blunders, which the men laughed at, he joined heartily with them.

It was at Kitange, Saturday, July 5, 150 miles from Saadani, that Dr. Mullens first caught a severe cold, after having ascended a high hill for the purpose of taking observations. Being much exhausted when he came down, I was hoping he would suggest that we stay the following Sunday here, instead of going on that day, as we had intended, but the arrival of Dr. Baxter, of the Church Missionary Society, from Mpwapwa, who was on his way to the coast, and a good breakfast, led him to attempt the journey to Rubeho, six miles. Dr. Baxter also went with us to spend the Sunday. On arriving there Dr. Mullens was much exhausted, and ate but little dinner, though he continued to converse as usual. I feared malarious fever, and as Dr. Baxter was invited by Dr. Mullens to share his tent, I asked him kindly to watch over him, and if he noted any untoward symptoms to report to me. All Sunday he remained in bed, and though he had fever he "doctored" himself, and said he should be all right on the morrow. In the morning, at 5 a. m., he was decidedly worse, but later on was better and got up. We remained in camp all day. Towards evening an obstinate fit of vomiting set in, after which he called Dr. B. and myself, and placed his case in our hands. We did our best for him, but decided that it would be better to move camp next day, as it was cold at Rubeho. Next morning, Tuesday 8th, he was better, and able to walk a little; he was, however, carried all the way to Chacombe, eight miles further on our journey. He arrived very exhausted, but rallied after a cup of arrowroot had been given. He, however, incautiously drank largely of very cold water, which brought on the vomiting again. Various remedies were tried, and at last he obtained relief and got some sleep. During the night he sent for me, asking me to advise him respecting a troublesome bowel complaint from which he had suffered for many years. After a time his trouble was met, and he dozed off to sleep. Next day Wednesday 9th, he was decidedly worse, and suffered a great deal of pain. Dr. B. and myself never left him for any appreciable time after this. Inflammation of the bowels had set in, and he sank into delirium and died quite from exhaustion 5.20 a. m., on Thursday, July 10, 1879. When we realised that no human aid could save him, we sank upon our knees by the bedside, and with streaming eyes commended him to the care of the all-wise Father who was about to receive him; and, even as we prayed, he departed for a better land. After more prayer for guidance, we carefully wrapped the body in sheeting and then in blankets, and lifted it into a hammock. After packing up everything, we started for Mpwapwa, twenty-nine miles distant. This place we reached the following morning, having made two very quick marches.

With their brotherly sympathy and regard Dr. Baxter and Mr. Last made all arrangements for the burial. A pleasant site on the side of a hill, overlooking the plain beneath, had been selected as a site for a burying-place. On the morning of Saturday, 12th July, 1879, a very mournful procession started from Mr. Last's house for the burial-ground of the Church Missionary Society's mission at Mpwapwa. Slowly and silently the procession wended its way down into deep gorges, and up the sides of steep ravines. Now along a level road, and anon a little hill to climb. On either side the primeval forest stood in all its beauty. The lighter foliage of the mimosa, mingling with the darker green of huge castor-oil plants, forest trees, and a thousand different shrubs, made an effect decidedly pretty. Overhead the bright morning sun glints on the hilltops behind and above us, and shines on the plain beneath and in front of us. Not a sound is heard, save an occasional whisper, and the steady tramp, tramp of the men who carry the burden. Just before arriving at the grave the solemn words of Holy Writ sounded in the stillness. "The days of our years are threescore years and ten," &c. (Paslm xc.) After placing the coffin near the grave and anon lowering it into it, Mr. Griffiths offered prayer, and then read the ordinary burial service. I then closed the service with a short prayer. Another look at the coffin and he is left in peace. When we turned from the grave we fully realised our loss, but the Almighty arms are around us, and we are comforted. We propose to erect a stone structure over the grave, and put a headst one or headboard.

AROUND THE WORLD FOR JESUS.

EMELINE E. STERLING.

FEASIBLE? Why, of course it is feasible. The Lord's children can do anything in His name. Bro. Inskip says, "get ready for the big tabernacle, for we are coming," and we believe they *are* going. It has been said of the men of the "National Camp meeting Association," that they transact more business upon their knees than the same number of men in any other relation, and now we suppose they are transacting the preliminaries of this evangelistic expedition with the Lord, who led out the children of Israel and directed their steps "by a pillar of fire at night and of cloud by day," and who is just as ready to lead out and take care of *this little band*. My soul says "Amen" to the movement, and with the response comes the *half admitted* wish that I might help to compose this precious company—"around the world for Jesus."

It is not considered too much trouble or expense for our government to fit out an expedition to some distant portion of the globe to witness the transit of Venus. The astronomer goes and returns to enrich science, and throw his new stock of information into the world's treasury of knowledge. He goes too in faith. Why? Because he knows from the exactness of present astronomical calculations, that it is little else than a *moral certainty*, that on such a day, and such an hour of the day, the planet will pass over the sun's disc. It is not too much trouble for a Franklin or a Kane, to peril the frozen seas. Neither did our government give grudgingly of its treasure, if happily the northwest passage might be found! What profound thought! What unwearied labor! What treasure was poured out to unite two continents by the subtle agent of electricity! And when the first message, "Glory to God in the highest; peace on earth, good will to men," flew with lightning speed through the depths of old Ocean, and was jotted down on America's shores, we said: "Who can set a limit to the march of improvement under the application of mind to science? What depths are still to be explored! What treasures yet to be brought out to enrich the world, and do their part toward its evangelization." Dear Brother and sister, is it not grand to be living *now?* Are you not glad to be identified with these agencies for the spread of the gospel? For our

part, we have no sympathy with people that wish to die *now*. We wish to stay here a while longer. We like to watch the movements for the bringing in of the nations of the earth to Christ. We wish to stay to see the "place of our tent enlarged; the curtain of our habitations stretched forth; our cords lengthened and our stakes strengthened." How marvellously the way is opening for the march of the Prince of Peace. Already the light is breaking forth on the right hand and on the left. Already we can lift up our eyes round about and see. *All they gather themselves together: sons and daughters from far.* Already the isles of the sea are waiting for His law; and the *dark, arid*, and hitherto impenetrable, portions of the earth, are stretching out their hands for the *Bread of Life*. India, China, Burmah, Japan, Bulgaria, Mexico, and our South American provinces are already rewarding the labors of the selfsacrificing missionary with abundant fruitage; and many other places where the truth is, as yet, only as a "handful of corn in the earth upon the top of the mountains—the fruit thereof shall soon shake like Labanon; and they of the city shall flourish like grass of the earth." Already from the shadows of the Vatican comes the prayer to baptized hearts on our shores, "Come and preach to us Scriptural holiness! We want Methodism in its purity! We want the full purchase of the Atonement! We need more efficiency as laborers in the Master's vineyard! We need endowment of power as co-workers with Christ, our elder brother." Glory to Jesus. "*All nations* shall call Him blessed." "He shall have dominion from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before Him, and all nations shall serve Him. Blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and amen."

Go, then, brethren, produce your cause; bring forth your strong reasons and the prophet's God shall "open rivers in high places, and the fountains in the midst of the valleys. He will make the wilderness a pool of water and the dry land springs of water."

Go, then, open the blind eyes, bring out the prisoners from the prison, and "them that sit in darkness out of the prison house."

Go, say to those sitting in the region and shadow of death, "Hear ye deaf! and look ye blind, that ye may see."

Go, and may He in whose name you go "comfort your hearts, and stablish you in every good word and work, and give you everlasting consolation and good hope through grace."

We bid you "God-speed" with prayers that you may "hold fast the confidence and the rejoicing of the hope firm unto the end."
Chr. Standard.

EVANGELICAL ALLIANCE AT BALE.

(Continued from our last.)

In the afternoon these reports were continued, Holland being represnted by Dr. Van Oosterzer, America by Dr. Schaff, Austria by Dr. Von Tardy, Scandinavia by Dr. Von Schrele.

In the evening, in the French Church,

REV. DONALD FRASER, D.D.,

delivered an address, in which he pointed out how immense difficulties had been cleared out of the way of patient workers when they depended on the Divine strength. The temple which Zerubbabel founded was finished in about twenty years, for the Lord removed mountains of difficulty out of the way, and inspired the builders to complete the work. The foundation of the Church has been laid, but a building that is moral and spiritual requires more time than one which is constructed of wood and stone. Just because the Church is a living temple its progress is comparatively slow and difficult. But the Lord Jesus Christ, who founded it, will complete it, and the builders succeed as His power rests upon them. The propagation of the Gospel is not only for, but by, Christ—the Sower of the seed all through this dispensation is the Son of Man. The construction of the Church is also by Jesus Christ from first to last, and the builders, from Paul and Apollos downwards, are nothing without Him. With what patience and wisdom had He presided over and forwarded this great and evangelic work! It is easy to deface and destroy. The barbarians could devastate what they had no skill or capacity to produce; and so any one could do damage to the Church of God; but only Christ and Christ-like men can build it up. To separate Christians, to intensify their differences, to waste their strength or sour their tempers in party rivalries, to originate or widen schism in the body, to foster disturbing and disintegrating tendencies—this is work for proud and foolish, even though they be conscientious men; but Christ is always building His people into one, making, moulding, reconciling, blending, compacting them together as the living stones which form the temple of the Holy Ghost. There is now, there has always been, opposition at work; but we need not sit down helplessly and wring our hands, for while our Prince is with us we may be of good courage and arise and build. In conclusion he said that whatever strength we had should be devoted to the work. Our learning should be devoted to the defence of the truth; our money should be consecrated to the service of the Lord, but these alone could not prevail. Their prayer should ever be "Arise, O Lord, and let Thine enemies be scattered!" The only might or power that tells in this enterprise is that of the Holy Spirit of God. Let the servants of the Prince be conscious of their own weakness, yet undaunted and unwearied, for God will not be defeated. As Zerubbabel lived to complete the temple which he founded, so our Prince of the house of David lives to perfect the Church which He founded on the rock. Such ecclesiastical organizations as we see may all have to be shaken and remodelled, but there is no vacillation in the place of the Lord Jesus Christ; and in the day of His appearing He will bring forth the headstone of the temple, "with shoutings of grace, grace unto it." No shout of human names or party distinctions and denominations will be attempted, or would be tolerated, in that bright day. All is due to the grace of the Father, the Son, and the Holy Ghost, to whom be glory in the Church, world without end!

Tuesday morning was devoted to the delivery of addresses by Professor C. Von Orelli, Bâle, and Dr. Godet of Neuchatel, on the Immutability of the Gospel of the Apostles.

In the afternoon the topic for discussion was

EVANGELIZATION IN FRANCE AND IN BELGIUM.

M. Lelieore, well-known Christian minister in France, read an interesting paper on the work of evangelization now carried on in that country. He dwelt in warm hearted terms on the wonderful recovery of France after the terrible humiliation in 1870-1, and expressed his thorough conviction that the conversion of France to Christ would be followed by the conversion of multitudes. He then spoke of evangelistic agencies which were in operation before the war such as the Evangelical Societies of Frace and Geneva, the Central Society, the Bible and Tract Society, all more or less substantially aided by English Societies. He then noticed efforts that have been made since the war, and referred to the operations of Mr. McAll and others. What is known as "The Inner Mission" was established at Nimes immediately after the defeats of 1871-2. This attempt to engage all true Christian people in their respective neighbourhoods for the promotion of the truth had been only very partially successful, but through evangelistic tours which the Mission has set on foot much has been done to advance Christ's kingdom. The hope was expressed that through the efforts of the Committee recently formed in Paris in connection with this Msssion much would be done to help forward this good work.

Rev R. S. Ashton, Secretary of the Evangelical Continental Society, then read his paper in French on Mr. McAll's work, its method and advantage. Bfter a brief statement of the history of the movement, a few statistics were presented, showing that in Paris there are now twenty-three stations, with room for more than 5,000 hearers. At the meetings held at the Salle Evangèlique last year there were no less than 100,000 persons, The total attendance at each station during the week is set down at nearly half a million.

Dr. Fisch of Paris followed, and besought all to pity poor France and to help in this hour of spiritual need, when such marvellous openings are occuring everywhere for the presentation of the truth.

Professor Emile Comba, of Florence next read an interesting paper on Italy, abounding many touches of humour, and giving many quotations from contemporary writers, all indicative of a longing for a new and better religion than that of Rome.

At the same hour in the French Church there was a lively meeting on Sunday-schools, when some valuable information was given on this comparatively new institution in France. Addresses were delivered by Dr. T. D. Anderson (New York); Rev. Dr. Dykes (London), who expressed deep sympathy with Sir Charles Reed under the heavy domestic affliction which prevented his attendance; Dr. Schaff and Dr. Dardlicher.

On Wednesday morning the question before the meeting was "Christian Education and and the Modern State," when various addresses were delivered.

PERSECUTION IN PRAGUE.

On Thursday, perhaps, the session of deepest interest was that presided over by Dr. Schaff. The question of the persecution of Christians in Prague was discussed at some length. It appeared from a paper which was circulated amongst those present, that in Prague and its vicinity certain Catholics who had sought after truth, and who had been led to believe by the reading and hearing of the Word of God, felt that they could not conscientiously remain longer in the Catholic Church. They gave notice in the legal way to the Imperial and Royal authorities of their leaving that church, adding that by conviction they were Evangelical Reformed Christians, but had joined none of the Churches recognized by the Austrian State. They complied with the request of the authorities to furnish a detailed account of their religious belief, and no objection was made to their proceedings, as it was apparent that their only object was to edify themselves as Bibilical Christians and to prove their faith by their daily lives. The Rev. E. Adams, an American preacher living in Prague, administered the Sacraments to them, and for two years no objection was taken against their proceedings. One day, however, the police inspector entered the house of Mr. Novotny, where the meetings were usually held, and told him that although he had heard nothing but good things of what was going on, he had been ordered to write down the names of those present. The names were accordingly recorded, it was proved that they were persons of unblemished character, and no further steps were taken,

Against this restriction of freedom of conscience and of civil rights, the brethren living outside of Prague appealed first; but as their appeals were rejected by the Bohemian authorities, they at length appealed to the high Imperial and Royal Ministry for Instruction and Religion in Vienna Although this appeal was made a year ago, no answer has been received, and the Evangelical Alliance was asked to use its influence to the end that the Austrian Government might remove the prohibitions laid on by the provincial authorities, that "houseright" might be more respected, and that those in whose way hindrances had been

thrown, might be allowed to regulate their own affairs as a Christian Society. Several instances were given in illustration of the manner in which the law of December 21, 1867, had been infringed.

Rev. Dr. Gilmore Brown, in referring to these facts, said that the petition which been presented to them showed clearly that there had been an infraction of liberty of thought, of faith and conscience, especially in the cases of domestic devotion brought under their notice, and that the petitioners were suffering in contravention of the laws of the constitution. They had come to the Alliance for help, and it had been thought wise to approach the Austrian Government, and respectfully to ask that a favourable answer might be given to the petition which had been sent. He moved accordingly.

Rev. Dr. Herschell thought that any Resolution would be too limited which applied merely to Bohemia, for it was in Austria that people were imprisoned if they so much as gave away a Bible. He thought the fact ought to be clearly understood that this was deemed a crime to circulate the Word of God. If this were embodied in any Resolution that might be passed, it would carry far greater weight.

A Bohemian pastor, whose name is suppressed for prudential reasons, confirmed the statements which had been made in reference to persecution. He hoped that they, as Protestants, would count it one of their first duties to complain of this as a breach of right. They might surely be allowed to have a religious meeting in their own houses.

Rev. H. Schauffler (Brunn) said that until lately it seemed there would be liberty to preach the Gospel. A policeman, since dead, had said to him, "Until the lightning strikes me down, you shall preach!" After being engaged in preaching for six years, he was compelled to be silent, and for two years was obliged to hold his peace. The Austrian Government have gone back from what they themselves had given as the interpretation of the law—allowing worship to invited guests. Any one not belonging to the State is forbidden to receive into his family a stranger. Now, they wanted the right of the family to hold its own worship, with any guests they might choose to invite. These persecutions pressed sorely on this little band of believers. He described how they were interrupted in July last in Prague, where they were enjoying the communion. He read a letter from one whom he described as a great, tall, strapping farmer, from whose hand a gendarme tore the hymn-book, saying, as he pointed the bayonet at his breast, "If you make any opposition, I will run you through." What they now wanted was simple justice. They asked for nothing more than the law granted them. The Methodists were suffering in Vienna, and the Baptists had been forbidden to preach altogether. Unbelief and Popery had joined hands to crush the Gospel in Austria.

Rev. William Arthur said the Resolution it was proposed to pass was, "That the Seventh General Conference having received from members of a religious community at Prague a petition, desired to express fraternal sympathy; they would present the petition praying that it might receive a favourable answer, and in a sense favourable to toleration and religious liberty."

Rev. Dr. Schaff said that a few weeks ago he visited Austria, and he was able to say that the facts stated by brethren to-day were in strict agreement with his own observation. He might add that far darker cases of persecution had come under his notice than any which had been described. There ought, he believed, to be no difficulty in proceeding here, although they would not forget the saying that where there were six Americans there were seven opinions. He was sure that would not be the case here.

Rev. Dr. Vermyle and the Rev. Dr. Porter having briefly spoken, the matter was unanimously referred to committee.

INFLUENCE OF THE PRESS.

In the afternoon there was a large gathering in the Vereinshaus, the topic being "The Christian and Antichristian Influence of the Press on the Nation." The question was ably introduced by M. Joneli, of Bale, and Dr. E. Pressensé, of Paris.

(To be Continued.)

TELEGRAPHIC NEWS.

London, October 10th:—Orders have been issued for the despatch of reinforcements to Ireland. One regiment of cavalry and two battalions of infantry have already started from England.

11:—Count Schouvaloff has returned to the Russian Embassy in London. Lord Cranbrook (Secretary of State for India) has adopted the Hunterian system of spelling, and a Committee has been appointed from the Royal Geographical Society to carry out the system throughout the world. Sir Barrow H. Ellis and Dr. Hunter represent India on the Committee. A prolongation of the treaty of commerce between England and France was signed yesterday. A telegram has been received from Sir Garnet Wolseley, which states that the Zulu war is now at an end.

13th:—At a Conservative demonstration held at Leigh, the Right Hon'ble Mr. Cross (Secretary of State for the Home Department) made a speech, in which he said that the policy of the British Government remained unchanged. Government was unwilling to interfere in the internal affairs of Afghanistan, but was desirous of securing to India the domination of that country. England, he said, had for a long time been anxious to secure the concert of the Eurspean Powers respecting the execution of the Treaty of Berlin, and now they had all given assurances that they desired to see its strict execution. He vigorously attacked the abuses of Turkish administration, and denied that the British Government desired to disturb the maintenance of European peace. In conclusion he said that Russia was the disturbing element in the East.

Constantinople 13*th*:—The Sultan has disbanded ninety thousand of his regular troops.

Paris 13*th*:—M. Humbert, a returned Communist, has been elected a Councillor of the Paris Municipality.

London 14*th*:—H. R. H. the Duchess of Edinburgh has been prematurely confined of a still-born child. Her Royal Highness is progressing favourably.

15*th*:—The *Standard* publishes a telegram stating that a defensive alliance between Germany and Austria has been signed.

Washington, 15*th*:—The State elections have been carried by the Republicans by an increased majority in Ohio and Iowa.

London, 16*th*:—The Marquis of Hartington will pay a visit to Lord Derby rt the Mansion at Knowsley on the occasion of his (Marquis Hartington's) eelctorial visit to Lancashire. The *Daily News* regards this as evidence that Lord Derby has joined the Liberal party. In consequence of the representation made by the Great Powers, Greece has agreed to continue negotiations respecting her frontier question. Latest advices from the Cape state that the South African press are discontented with Sir Garnet Wolseley's settlement of affairs in Zululand.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 13*th*:

For Southampton.—Dr W Eddowes, Mrs Eddowes and child, Mrs Porter, child and 2 infants, Mr and Mrs Ralph Winder, Surg J Mulvenan, Mr E W Blackwell, and A Gentleman.

For Brindisi.—Major G E Hancock, Mr E Hutton, Mr A Martindale, C S, and G Godfrey.

For Venice.—Mr C F Amery, Mr H Hayward, Mr F Hayward, Major Luckhardt, and Mr J G Silcock.

For Marseilles.—Mr Sillifant.

For Aden.—Major-General W S Hatch.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 14*th*:

From Southampton.—Dr and Mrs Hughes 2nd Lieut C G Harris, 2nd Lieut H Lynch, Miss Robinson, Capt A Garratt, Mr and Mrs Marsh, Mr W W Smith, Mrs F D Cunningham, Mr and Mrs Shaw, Mr W H Jarvis, and Mr G Shrigley.

From Brindisi.—Mr W Young, Mr E Bal, Surg-Genl G Smith, Surg-Genl R J Wright, Mr J Hutton, Mr H Irvine, Brigadier-Genl and Mrs Cobbe, Mr G Sadasewji, Mr Nanabhai Bhaskerji, Lieut C Banon, Major Holroyd, and Mrs Green.

From Venice.—Mrs Brandis, Colonel and Mrs J Watson, Dr A B Seaman, Mr and Mrs Betham, Major and Mrs Brown, Mr C J Knox, Mr W Macauliff, Mr J W H Hughes, and Miss McLean

From Malta.—Mr and Mrs Hardinge, Lieut G V Turner, Lieut D C Boyde, Mr E Pyrke, Mr J J McLean, Mr R M Marsh, and Mr Phipson.

Domestic Occurrences.

MARRIAGES.

TURNER—KENNY—*Oct. 7th at Bangalore, in Memorial M. E. Church, by Rev. W. E. Newlon, Henry J. Turner to Evelin S. eldest daughter of Richard Kenny.*

BROOKS—BROWN—Oct. 15th, at Christ's Church, Byculla, by the Rev. T. Carrs, M.A., Arthur James Brooks, to Ellen Frances, daughter of the late William T. R. Brown.

DEATH.

PADMANJI—Oct. 16th, Bombay, Eben-ezer Bhaskar Padmanji, the youngest motherless son of Baba Padmanji, aged 7 months.

Subscriptions received from 11th to 18th October 1879.

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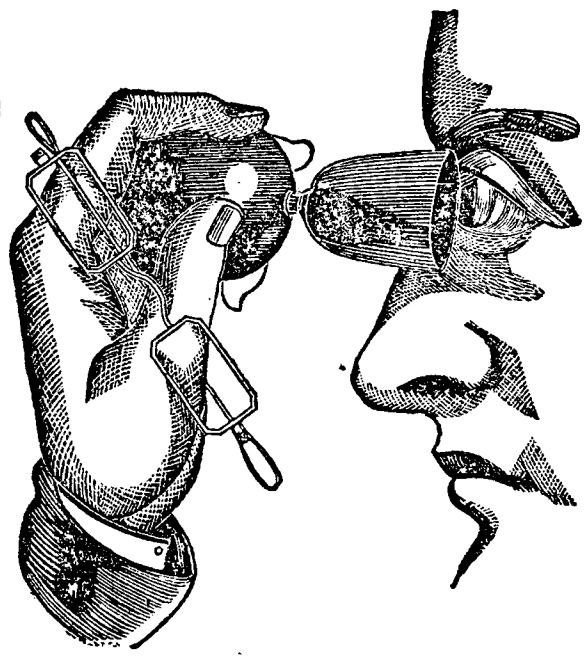

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